[REGISTERED FOR TRANSMISSION ABROAD.]

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"Seek ye first the kingdom of God and his righteousness."—JESUS CHRIST.

No. 21. Vol XXXI. Saturday, May 22, 1869. Price One Penny.

FORTIETH ANNUAL CONFERENCE.

[CONTINUED FROM PAGE 317.]

Wednesday, April 7, 10 a.m.

The Conference was called to order by Elder Geo. Q. Cannon.

The Tabernacle choir sang, "Praise ye the Lord."

Elder Woodruff prayed.

The Tabernacle choir sang the hymn on the last page.

Elder Erastus Snow addressed the Conference. We come together as Bishops, Elders, Priests, Teachers, &c., to receive the bread of life from the lips of the servants of God, that we may all become one. We are a wonder to the nations of the earth. If they had eyes to see and hearts to understand, they would know that, to bring a people like this from all parts of the world, and form as complete and united an organization as exists among us, is as great a miracle as to raise the dead. The Lord Jesus has said, "Except ye are one ye are not mine." He prayed that His disciples might be one. This oneness is not meant in a physical sense. We differ in stature and proportion. It is a unity or oneness of faith, purpose and interest that is desirable we should arrive at. Classes and aristocracies of wealth should be abolished. The Constitution framed and established by the Fathers on this continent was the best government on the earth, yet there is great disproportion betwixt classes in this country. The struggle between capital and labor is very great. The laboring classes are under the necessity of combining to resist the encroachments of capital. The Quakers are, to some extent, an exception to this rule. By economy and frugality they have become almost universally rich and are a class of themselves. Among the Saints there are instances where parents allow their children to stay at home rather than go to Sunday School, and the parents themselves will not attend meetings, because, probably, they cannot appear so well dressed as others. These things are not pleasing in the sight of God. The co-operative movement, which has been recently inaugurated by our President, will correct many evils such as these. It would be well for the Saints to read the revelations in the Doctrine and Covenants in relation to the Order of Enoch. According to that order, the means placed in our hands could not be used for self-aggrandizement, but would be the common property of the kingdom of God, to be used for the benefit of the whole. Thirty-seven years ago the Saints were not prepared to build up the Centre Stake of Zion. We have come to these barren wastes to redeem the land and gain an experience to prepare us for that great work. There is a tendency among men to take honor and glory to themselves. The Lord is willing we should all have our due, but He reserves to Himself the privilege of awarding it. May God bless us all. Amen.

President Daniel H. Wells next spoke. We are here to take into consideration those things that will conduce to our best interests. There is a propensity in the human heart to walk according to its own imagination instead of obeying the voice of God. We need instruction continually. If we are not instructed, we shall never learn any more than a child can learn to read and write who is never taught. This is the first moment in the existence of this people that the principle of co-operation could be established, and even now many are inclined to grumble at its introduction. Those who have lost their trade by this means need not despair. In a new country like this there are many things to which such may turn their attention. They can become producers instead of merely consumers. They can cultivate the soil. Many articles of produce are sold at prices one half of which would be remunerative to the producer. Here then is a direction into which honest industry may turn. No person should be above learning some useful occupation or trade. Thousands of articles are imported to this Territory that might just as well be produced here. This would make the community rich and independent. Every one of our young men should apply themselves to learning some useful trade, and accustom themselves to habits of industry, and not number themselves with that class who seek to get their living by their wits. To whatever plan legitimate labor calls us, the Elders in Israel should wrap themselves as it were in a mantle. If men who go to work on the railroad have to some extent to mix with the wicked, it is not necessary that they should indulge in the evil practices of the wicked. All should eradicate from their own bosoms the besetments of sin. Some are not willing to be controlled by their Bishops and Presidents in their temporal concerns. Say they, "We know as much as the Bishop or the President," or whoever it may be; but the sequel will show that they are wrong. Those who cannot understand that co-operation is right, cannot see the kingdom of heaven in it. This is the cause of the prejudice that some have concerning it; but the kingdom of God is in it. There is no power on earth that can stem the current of vice that is flooding the world, but the power that is in the kingdom of God.

The Latter-day Saints have cause to rejoice above all other people, because they have seen the kingdom of God. Those who build upon that rock, which is the principles of the kingdom of God, will stand forever. If we attain to an exaltation we shall have to conform to the terms proposed by the Almighty himself. We can never bring the Lord to our terms. The Scriptures are good, the Bible and Book of Mormon are filled with sparkling gems on every page; yet the living oracles are worth more to us, they teach us how to save ourselves to-day. The Scriptures were the living oracles to those unto whom they were delivered. May we pursue that course that will enable us to obtain the blessings promised to the faithful.

Elder George Q. Cannon then read the names of the brethren who are called to go on missions:—

Amos Neff; John Toone, sen.; Charles John Moseley, of Santaquin; Johan Carl Larsen; George Romney; Eli Whipple, St. George; Levi Garrett; Thomas Weaver; E. H. Harrington, Kanarra, Washington Co.; A. P. Shumway; —— Shumway, (brother to A. P.); George H. Dunford; Erik Pharsen, Rush Valley: Erik Peterson, Salt Lake City; Jens Holmberg; Johan Ergren; John Tuddenham; John Jaques; Charles Wilcken; Hamilton G. Park; John Hougard, jun.; Geo. W. Thurmond, of Manti; Samuel Savery; Alexander Beard, of West Jordan; Geo. Moeser, of West Jordan; Henry Rudy; Samuel P. Teasdel; Geo. Barton; Hiram Kimball; Geo. W. Groo; Albert P. Dewey; Robert J. Golding; Granville Gillet, of 9th Ward; Anthony Godbe; Henry Snell; Geo. Lake; Abraham Doremus; J. Quincy Knowlton; Samuel M. Price, Cache Co.; George A. Noble; Theodore Curtis, jun.; Milford B. Shipp; William Taylor, of Lehi; George H. Knowlden; Alma Eldredge; George Peterson, Weber Valley.

The congregation sang, "Hail to the brightness of Zion's glad morning."

Conference adjourned till two o'clock p.m.

Elder Brigham Young, jun., dismissed the Conference.

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2 p.m., April 7.

Conference was called to order by President Geo. A. Smith.

The Tabernacle choir sang, "Great God attend while Zion sings."

Elder Lorenzo Snow prayed.

The Tabernacle choir sang the anthem, "Rejoice in the Lord."

Elder Orson Pratt addressed the Conference. Thirty-nine years ago yesterday, the Church of Jesus Christ of Latter-day Saints was organized. Although we have been driven and persecuted so many times, yet by the providences of God we have been always permitted to commemorate the anniversary of that great event. Our journeyings to this place have, heretofore, been slow and laborious. The Lord has put it into the hearts of the people of this continent to construct a great highway, so that what heretofore was a journey of months is now reduced to one of a few days. Notwithstanding the facilities for gathering Israel are greatly increased, the poor cannot be brought here without great expense.

Many of the Saints who are yet in the world are looking with longing eyes to this people for assistance to enable them to gather. When many of the latter left their relatives and friends in the lands of their birth, they felt in their hearts that if the Lord would bless them temporally they would assist those friends and relatives to come to Zion. Those Saints have come here and have been prospered. Then they should not forget those whom they have left behind, when they have means to use for their deliverance. We have made sacred and holy covenants before God. Those covenant will have to be answered upon our heads before the Great Judge of all. The covenants we make by silently lifting our hands to heaven, are as binding upon us as though they had been spoken, or entered into in writing. Many make covenants and then break them in a few days after they are made. Such give themselves up to fault-finding, grumbling, and the powers of darkness. We often make covenants at our Conferences. If we have made a covenant to keep what is called the Word of Wisdom, and have broken that covenant, shall we not come under condemnation? None can plead ignorance in relation to this matter, for it has been taught to the people in every part of this Territory. Have we not arrived at a point in our history, as the people of God, when we can attend to these simple matters? If the people were more faithful, the Destroyer would have less power. The Lord has promised that the destroying angel should pass by those who comply with His word. In some instances the people do not conform to the teachings and examples of the highest authorities of the Church. Another cause is the physical weakness we have inherited from our fathers.

The love of money is said to be the root of all evil. When the love of money is allowed to be implanted in our hearts, we have within us a fruitful source of many of the evils that exist in the world.

This love of money has been sown in the hearts of the human family, and is very difficult to eradicate. The Lord revealed to Joseph Smith that the Saints should consecrate all property that they did not need for the support of their families, and throw it into the treasury of the Lord's House. The Order of Enoch comprehended not only spiritual, but temporal things. This consecrated property was to be used for a variety of purposes; for the support of widows and orphans, and the building up of the New Jerusalem. Since we came here, what have many been doing? Building up our enemies with our means; yet the servants of the Lord have been pleading with this people in relation to our property concerns. The co-operative movement is but one step towards that great order of things that has been revealed by the Lord. Until the people are prepared to carry out the revealed laws in relation to property, Zion cannot be redeemed. We have made one step in the right direction, but we will not stop here. The draining of thousands of dollars from this people into the hands of our enemies, who would use the means thus obtained to destroy us, has been stayed. The outsiders who have filled their

pockets with the means of this people do not like this movement. Yet, as our President has said, sensible men will say, "this is a wise move of you, 'Mormons.'" The surest mode for the enrichment of the people is to manufacture everything needed to supply our necessities. As our President has sometimes said, our wants are many, but our real necessities are few.

Elder Wilford Woodruff next spoke. Joseph Smith laid the foundation of a great work that was to be accomplished by those who should follow after. The day has come when the Saints will have to take hold of temporal matters in a proper manner. It has been said that the introduction of the true order of temporal things will prove an antidote to grasping dishonesty. This is true. We have been enriching many who would willingly have sold every member of the Church and kingdom of God for a dollar each and thought they had made a good bargain. This should cease. We are living in a momentous period, a time when God will bring about His great purposes. Joseph Smith was commissioned by the Almighty to inaugurate His great work. His mantle has fallen upon President Young to carry that work forward. In the vision of my mind I can see a mighty people; I can see the Jews setting their faces eastward for the Holy Land. May the Lord so bless us that we may understand our position. I pray that I may see the Order of Enoch introduced. I pray that God may bless President Young, that he may live to see the accomplishment of that for which he has labored so many years.

President Brigham Young delivered a short, but powerful discourse, which was replete with good counsel, in relation to the Word of Wisdom, home manufacture, the Order of Enoch, &c. His remarks will shortly be published *verbatim*.

The congregation sang, "O ye mountains high."

Conference adjourned till to-morrow at 10 o'clock a.m.

Elder Orson Pratt dismissed.

There was a much larger attendance at the Conference to-day than yesterday. For over an hour before each meeting a living stream poured into the huge Tabernacle. This afternoon the building was densely filled in every part. A view from the stand of the sea of upturned faces was well calculated to inspire the looker-on with peculiar feelings. To behold the spectacle of such a multitude of people, representing almost every nationality on the face of the globe, who have willingly left the homes of their birth and the friends of their youth, and come with one common object to the place designated by the Almighty as the gathering place of His people, and who had met on this occasion to be instructed in the ways of the Lord, was a sight not soon to be forgotten.

[TO BE CONTINUED.]

SPEECH OF HON. WM. H. HOOPER, OF UTAH,

IN THE HOUSE OF REPRESENTATIVES, WASHINGTON, D.C., FEBRUARY 25, 1869.

CONTINUED FROM PAGE 321.

"Dreadful indeed was the suffering of these forsaken beings. Cowed and cramped by cold and sun-burn alternating as each weary day and night dragged on, they were almost all of them the crippled victims of disease. They were there because they had no home, nor hospital nor poor-house nor friends to offer them any. They could not satisfy the feeble cravings of their sick; they had not bread to quiet the fractious hunger-cries of their children. Mothers and babies, daughters and grandparents, all of them alike, were bivouacked in tatters, wanting even covering to comfort those whom the sick shiver of fever was searching to the marrow.

"These were Mormons, famishing in Lee county, Iowa, in the fourth week of the month of September, in the year of our Lord 1846. The city

—it was Nauvoo, Illinois—the Mormons were the owners of that city, and the smiling country round; and those who had stopped their plows, who had silenced their hammers, their axes, their shuttles and their workshop wheels; those who had put out their fires, who had eaten their thousands of acres of unharvested bread; these were the keepers of their dwellings, the carousers in their temple, whose drunken riot insulted the ears of their dying.

"I think it was as I turned from the wretched night-watch of which I have spoken that I first listened to the sounds of revel of a party of the guard within the city. Above the distant hum of the voices of many occasionally arose distinct the loud, oath-tainted exclamation, and falsely intonated scrap of vulgar song; but lest this requiem should go unheeded, every now and then, when their boisterous orgies strove to attain a sort of ecstatic climax, a cruel spirit of insulting frolic carried some of them up into the high belfry of the temple steeple, and there with the wicked childishness of inebriates they whooped, and shrieked, and beat the drum that I had seen, and rang in charivaric unison their loud-tongued steamboat bell.

"They were all told not more than six hundred and forty persons who were thus lying on the river flats. But the Mormons in Nauvoo and its dependencies had been numbered the year before at over twenty thousand. Where were they? They had last been seen carrying in mournful trains their sick and wounded, halt and blind, to disappear behind the western horizon, pursuing the phantom of another home. Hardly anything else was known of them; and people asked with curiosity what had been their fate—what their fortunes?"

But I trust, sir, that any apprehensions of such evils may not be prophetic. I trust so because I know the deep-seated respect of the Mormons for the forms of law, and because I cannot for a moment believe that while the wounds inflicted in the late national struggle are still unhealed, and while amnesty and conciliation are the watchwords of all parties, and while all men are inspired by a generous emulation to excel in works of charity and forgiveness, and to inaugurate a lasting reign of peace; I cannot believe, I say, that under these circumstances a majority of the people's Representatives will deliberately so outrage the feelings and violate the rights of the citizens of Utah, as to enact against them measures as despotic as those which within our recollection gained for Poland the sympathies and drew down on her oppressors the execration of the whole unprejudiced portion of the civilized world.

I trust, sir, that no member of this House will vote on this bill without a careful examination of its provisions and of the changes which it meditates on the map of the region affected. The boundaries of Utah, as will be seen at a glance, are already those indicated by nature as fitted to divide adjoining States, and its limits are much less than those of any other Territory. Its form is nearly square, and the geographical centre is made conformable to the probable centre of population. But this bill so cuts and mangles the Territory as to diminish its size to the point of insignificance, and to shear it of its fair proportions and utterly destroy its symmetry. As though in very mockery of the wishes of its inhabitants, it is sought to reduce it to a narrow strip of country running north and south, containing only about twenty-two thousand square miles, and even cutting off from its northern frontier all the settlements nearest to the Pacific railroad; thus preventing that great thoroughfare for which the citizens of Utah have so ardently longed, and which they have so cordially welcomed and have so gladly assisted to build, from even touching the Territory within which it is intended to confine them! Are gentlemen afraid to allow a direct contact between their own civilization and that of Utah, that they should thus seek to build up artificial boundaries between the two, and confine the latter within a Chinese wall of territorial limits? Were the question of Mormonism not involved, or some other appealing equally to special prejudice, I do not hesitate to say that a map thus disfigured with mutilations would not for a moment be contemplated

with favor. Will the members of this House allow this prejudice so to overcome their judgment and sense of justice as to blind them to the enormity of the proposed change? I do not believe it.

Moreover, to accomplish the end in view the boundaries of three States and four Territories are also to be changed, and one Territory is to be blotted from existence; in fact, it is as though a legislative earthquake had prevailed upon the map and so transposed the parts that each could scarcely identify any longer that which formerly belonged to it. The States of Nebraska and Minnesota, already containing the one sixty thousand square miles and the other over fifty thousand square miles, are each to be nearly doubled in size; while Nevada, containing one hundred and eight thousand square miles, is given some twenty-two thousand square miles now belonging to Utah and containing some ten thousand of its people. An even larger amount of population is to be transferred to Wyoming, a Territory now without local government and nearly destitute of inhabitants, except the transient settlers drawn there by the work on the railroad; while a generous slice is appropriated to Colorado, though six hundred miles from its capital and all practical government. But the authors of the bill hope, it is said, to gain some votes for the measure by reason of this wholesale mutilation, to make which legal the consent of three State Legislatures must be obtained besides that of Congress. By giving to the States of Nevada and Minnesota and Nebraska additional territory, it is claimed that the Representatives of those States on this floor will be brought to sustain the bill. This may be so, sir; were those States now small in size I could understand the temptation on the part of their Representatives to plead local interest in extenuation of an act violative of real justice; and particularly in the case of that State which, lying contiguous to Utah, would absorb a large portion of its industrious population to assist in paying the taxes already so onerously bearing on her citizens. But if these gentlemen are at present swayed by an argument of self-interest like this, it cannot be that they have reflected on the great injustice inflicted on the people thus expatriated; for while Utah, by industry and economy, has thus far escaped all territorial indebtedness, the citizens thus forcibly transferred—sold like serfs with the soil they till—would be made responsible for obligations they never incurred, and in fact compelled to pay the debts contracted by their neighbors. Surely no man's sense of right can be so blunted as to permit his approval of a wrong like this.

No; the end sought by this measure is not the promotion of justice nor the benefit of the region affected. It is the destruction of an obnoxious system of religious faith through the temporal ruin of its disciples. That it would result as intended of course I do not believe; for all the persecutions of the Mormons thus far have eventuated in the increase of their prosperity. It is true still, as it ever has been, that the blood of the martyrs is the seed of the church. But if it were possible thus to extinguish Mormonism in the United States, it could only be done by the expatriation of the entire people. Similar things have been done in other ages and lands, it is true, but at what fearful cost? A hundred thousand of the citizens of France were destroyed and expelled during the great religious contests of that country in a single century; and the result was the emigration of the best of her scholars and artisans to Holland and Britain and America, and the ingrafting upon the learning and industry of those countries and the rapid growth under the influence of free institutions of those sciences and useful arts that have contributed so greatly to their glory and prosperity. But can such a thing, in this age of enlightenment, occur in free and tolerant America? Can this Republic institute oppressive measures against her own citizens for the purpose of driving them weeping from her soil? Is it possible that she can be so indifferent to the growth of new States, to the increase of population, to the production of material wealth, as deliberately to wage war on a whole community like that of Utah, which has so triumphantly demonstrated its power of self-support and self-govern-

ment? I am confident, sir, that this cannot be; and in order that the people of the country and their Representatives may not be ignorant of the true character and history of the people against whose prosperity the measure is directed, I must be pardoned for a rapid review of their past record and their present condition.

At the early history of the Mormons I shall but glance. Their expulsion from Missouri and from Illinois will in after times constitute one of the darkest, the most painful and most shameful chapters of American history. Long before a suspicion existed of their practice of polygamy, they were driven from State to State by the bigotry and avarice of their neighbors, who impiously coveted their valuable improvements, while their piety could not tolerate a difference in religious faith. I trust there is no such feeling in the land to-day. And everywhere, as this persecuted people in search of freedom of conscience planted colony after colony on the frontiers of civilization, did they establish monuments of their industry and intelligence which were the wonder of all beholders. In Missouri they introduced implements of culture and mills for grinding grain, and laid the corner-stone, which still remains, of a temple to be reared for the worship of the ever living God. Their industrial achievements in Illinois are well known; and not even mob violence and the ravages of time and the elements have been able yet to obliterate the evidences of their industry and skill. After the bloody extinction of their hopes in that State, they turned their faces again westward, resolved, like the Israelites of old, to dare even the terrors of the unexplored wilderness and the tender mercies of the beasts of prey, rather than longer trust to the charity and justice of their fellow-Christians.

[TO BE CONTINUED.]

VALUE OF SILENCE.—There are three kinds of silence. Silence from words is good, because inordinate speaking tends to evil. Silence, or rest from desires and passions, is still better, because it promotes quietness of spirit. But the best of all is silence from unnecessary and wandering thoughts, because that is essential to internal recollection, and because it lays a foundation for a proper regulation and silence in other respects.

SANDWICH ISLANDS.—We extract the following items from a letter of Elder Geo. Nebeker, dated March 8th, through the kindness of Elder H. P. Richards, to whom it is addressed:—

"After a good long struggle we are now in prosperous circumstances on these Islands. The farm is paying well, and everything in a business way is passing off in good style. We have now on the plantation with us about two hundred natives—men, women and children, who are doing very well, and there are others who talk of coming; but the native disposition tends so much to procrastinate in everything, that we sometimes almost despair of ever being able to get them to accomplish anything. We direct our labors to the cultivation of sugar cane and *kalo*. In this we have succeeded very well indeed. Our crop of cane, that is now coming off, is said by some to be the best crop of cane they ever saw on the Islands for its size, and I hope in a short time to be able to send home sugar as cheap as can be purchased in any other market. I have it in my mind to return home in June or July next, if it be deemed advisable, with a few tons of sugar and molasses, and thus learn the expense of getting them through to Salt Lake City. We have at this time some forty men with twenty yoke of oxen engaged at work on the farm. Some are ploughing by the acre for me, others are putting in cane on shares. My teams with twenty-five men are taking off the present crop. We have a good influence with the native population, and I may say the same with regard to the foreign residents. We stand fair in their eyes and our credit is good. Our meetings are well attended by those who live near us. Bros. B. Cluff, Eli Bell and C. World, with their families, are all who are here now of those who came with me."—*Deseret Evening News.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, MAY 22, 1869.

THE SCRIPTURES.

It has been taught, and is extensively accepted, that the canon of Scripture is full, the Lord having revealed all that is necessary for the salvation of man; but these very Scriptures contain prophecies that in the last days God will reveal, in a marvelous manner, His sacred truths, the rejection of which will bring condemnation upon the human family. It is also taught in the Bible that not all the revelations, even of those that have been written, are now in the possession of mankind. Many precious truths have been hid up in consequence of wickedness and abominations; these will be revealed in the last days, as the Saints of God progress in intelligence, faith and works, observing the principles appertaining to the doctrines of Christ. Had the inhabitants of the earth continued to study the Scriptures in their purity, and asked of God for wisdom, instead of relying upon the fallible wisdom and judgment of man, they would have been prepared to receive more Scripture, and have been looking forward for the "stick of Ephraim" to be revealed, and for the time to come when it would become one with the "stick of Judah." The vain imaginations arising from a mere worldly learning shut out the counsels of the Almighty, and mix error with truth. The Scriptures teach to honestly ask of God for the wisdom necessary to understand them. He is the Author of all Scripture given by the inspiration of the Holy Spirit, and no man can rightly understand them but by the light that proceedeth from Him. His truths are free to all who will conform to His requirements; the rich and poor, learned or unlearned are all invited to share therein, to drink at the fountain of eternal truth, and understand the Scriptures through the light of revelation, if they honestly desire so to do, for He hath said, "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else."

The Savior inculcated the study of the Scriptures, and did not say they were of any private interpretation, but placed a very literal meaning upon them. The Apostles also instructed the Saints to study the Scriptures, assuring them that they were of no private interpretation, but that holy men of old wrote and spoke as they were moved upon by the Holy Ghost, and that they were profitable "for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works." The gift of the Holy Ghost is the best interpreter of Scripture; by its light they are easy to be understood, and those enjoying it do not entertain various opinions about the same passage of Scripture, because they are led by the one Spirit. Wresting the Scriptures and striving to understand the prophecies through private interpretation has caused the prevalence of many discordant views, comparatively but few accepting their plain meaning and literal fulfillment; and yet, as the past have been so will the remainder be literally fulfilled, and in the last days the Lord will pour out of His Spirit

upon all flesh, the sons and daughters will prophesy, the young men will see visions and the old men dream dreams; there will also be so great an anxiety to learn the ways of the Lord that many people will leave their native lands to go up to the House of the Lord, which will be established in the tops of the mountains, to learn of His ways and walk in His paths. And so far from the canon of Scripture being full, the Lord has promised line upon line, precept upon precept, here a little and there a little, and to reveal things that have been hid from the foundation of this world. In accordance with this purpose He has revealed the Scriptures contained in the Book of Mormon and the Doctrine and Covenants, which serve to confirm those contained in the Bible, making plainer the principles of the doctrine of Christ. A prayerful study of the Scriptures is recommended, that an understanding may be had of the truths recorded therein.

G. T.

ARRIVALS AND APPOINTMENT.—Elders George Lake and Johan Carl Larsen arrived in Liverpool, from Utah, per steamship *City of Paris*, on Thursday, the 13th inst. They had a prosperous journey, and enjoy excellent health. Elder Larsen proceeds to Copenhagen to assist Pres. Jesse N. Smith; and Elder Lake has been appointed to labor in the Nottingham Conference, under the Presidency of Elder L. W. Shurtliff.

EMIGRATION.—At date of writing, May 14, the STAR being printed a week in advance of its date, the amount of assistance that may be expected from Utah, the fare from New York to Salt Lake City, the amount of luggage allowed to passengers and the charge for extra luggage are unknown here, though information upon those points is expected on or before the last of this month. To expedite operations when the requisite information arrives, the Presidents of Conferences are requested to forward to this Office, at their earliest convenience, the *smallest number* they would like to have assisted if possible, and the total amount of means said number has, without troubling to mention names. Should the amount of aid prove more than sufficient for the total of the numbers now called for, another call will be made, and so on, until all the means permissible for this year's emigration is expended in the most judicious and acceptable manner possible. At present there is no prospect of the fare from Liverpool to New York being less than six guineas.

CORRESPONDENCE

AMERICA.

Through the courtesy of Pres. Morris we are enabled to publish the following letter from Bishop Lunt:—

Cedar City, Iron County, Utah Territory, April 9, 1869.

Elder Elias Morris.

Dear Brother,—I am glad to hear of your prosperity in your labors, and rejoice with you in the anticipation of your shortly enjoying the society of your family and friends in happy Utah. We are prospering in Cedar, and now number about eighty families, who raised thirteen thousand bushels of wheat last year, besides other grain, vegetables, apples, plums, peaches, &c.

We have an excellent flock of about 2000 sheep, and last week we opened a co-operative store. We have a wool carding machine, saw mill, and two excellent flouring mills in operation, and a lath and shingle machine, &c.

We are fencing in some 700 acres more of farming land this spring in one field north of Coal Creek. Ebenezer Hanks & Co. are experimenting in making iron at Little Pinto Creek, 24 miles west of this place; they have succeeded in making fire brick of an excellent quality. We have recently surveyed a beautiful little town site about half a mile above Hamilton's Fort, and a new settlement is being formed at the Iron Springs, nine miles west.

There is a telegraph office in my house, and we are gratuitously favored with the current news, through the kindness of our beloved President B. Young; we frequently receive London news the following day. The great iron highway across the continent will soon be completed, [The track-laying was completed on the 8th of May.—Ed. STAR.] and then a trip to or from the old world will be but a small matter to what it used to be, and our friends on the other side of the Atlantic can come and see the elephant.

We have had a remarkably mild winter, and the spring is much more forward than common. Concerts, theatrical performances and parties enlivened the long winter evenings. There is no people in the world that enjoy themselves as do the Saints in this Territory. We have the pure Gospel of Christ, the principles of eternal truth, for our platform, and the best men in the world to instruct and counsel us, men inspired of God, and by giving heed to their teachings how can we help being happy and enjoying ourselves? "'Tis good to be a Saint of latter-days." I cannot express my thankfulness to the Lord for a standing in His Church. I have been twenty years in the Church, next October, and I can truly say that "Mormonism" grows brighter and brighter all the time, and any one that will investigate the principles of the Gospel as preached by the Latter-day Saints, with a humble spirit, may know for themselves that Joseph Smith was chosen of God to usher in the great dispensation of the fullness of times.

I see, by the newspapers and correspondence from Europe, that thousands have to endure much poverty and distress, and that crime and wickedness are on the increase, the very reverse to what is the case here. I hope soon to see all the good, faithful Saints in those old countries of poverty and riches gathered to these mountain vales, where they can reap the benefits of their own labors, and be more fully taught in the ways of the Lord.

We have this week sold to stock buyers from Nevada some 2000 dollars worth of stock, and I shall ask the brethren to donate liberally to the P. E. Fund, for the emigration of the poor from Europe; the Saints here have hitherto done well in this matter.

Please give my love to President Carrington; I am pleased to see that he is enjoying himself in his labors. Give my love to the Elders from Zion, and accept the same to yourself.

Your brother in Christ,

HENRY LUNT.

MINUTES OF A CONFERENCE

HELD IN THE ODD-FELLOWS' HALL, UPPER TEMPLE STREET, BIRMINGHAM, MAY 9, 1869.

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10.30 a.m.

On the Stand: Albert Carrington, Pres. of the European Mission; R. E. Egan, Pres. of the Birmingham Con.; H. B. Clemons, Travelling Elder in said Con.; Platte D. Lyman, H. C. Jacobs, James Sharp, A. E. Hyde, L. W. Shurtliff, R. Dye, J. Lawson, W. H. Homer, N. B. Baldwin, E. L. Butterfield, J. F. Gibbs, H. J. McCullough, J. S. Richards, M. F. Farnsworth, H. J. Moore, O. E. Holbrook, J. Grover, P. Nebeker, J. F. Hardie, and Branch President C. Napper.

Elder Clemons said that the six Branches in which he travelled were in good working order; they were not adding many by baptism, but he rejoiced in the privilege of laboring with so faithful a people.

Elder Charles Napper reported very favorably of the Saints in the Hockley Branch; they had baptized 20 since the 1st of Jan.; they had good meetings, and the local authorities were good, faithful men.

Pres. Egan read the financial and statistical reports; there are 9 Branches, 71 Elders, 38 Priests, 25 Teachers, and 30 Deacons; total, officers and members, 837.

The Authorities of the Church were presented and unanimously sustained.

Pres. Joseph S. Richards said he rejoiced in his labors in the ministry, and was thankful that the Lord had abundantly blessed and sustained him thus far; the Saints in his field of labor were commendably faithful, and some who had been rather dilatory were bestiring themselves; bore testimony to the truth of this work.

Elder Joel Grover realized that he was engaged in the work of God; for the last nine months his labors had extended through the whole of the Scottish District; the Saints there were trying to live by the light of the Holy Spirit, and he loved to labor with such a people; all the Saints could testify that they had received of the light of heaven; bore testimony to the truth of what the world calls "Mormonism," and said that all who availed themselves of the privileges extended to them through the Gospel rejoiced in an understanding that they were engaged in the work of God.

Pres. H. J. McCullough said he had had joy in his labors in this Mission, for he found the Saints, in the different Conferences where he had labored, good, kind people; he desired to do good, and felt the same good influence here that he experienced in the assemblies of the Saints in Zion.

Pres. W. H. Homer testified that the Latter-day Saints are engaged in the work of God, and it ever afforded him pleasure to meet with those who had obeyed the Gospel as he had obeyed it; if the Saints will do right, they will have joy and satisfaction all the time; and if they will improve upon the blessings they receive, the Lord will bless them still more abundantly; his field of labor extended over a very large tract of country in which the Saints were poor in this world's goods, but rich in the Spirit of the Gospel; there had been a marked improvement since his sojourn with them, and he had joy in his labors.

Pres. H. C. Jacobs exhorted the Saints to sanctify themselves through the truth, that they might be able to abide the time when everything would be done away that is not in accordance with the will of God.

2.30 p.m.

Pres. James Sharp spoke upon the first principles of the Gospel, teaching the unreasonableness of hoping for salvation on any other conditions than those laid down by the Savior and His Apostles, and said that all who would comply with them should know that what the world call "Mormonism" is true.

The children sang, in a very creditable manner, one of Miss Eliza R. Snow's hymns, "God bless our Prophet Brigham," &c.

Pres. P. D. Lyman spoke upon the necessity of obedience to Gospel requirements; the Savior said that those who obeyed His doctrine should know of its truth, and there is no other way of knowing of the truth of the Gospel than by obeying it; he was more or less familiar with the man-made systems of the world, but they had no charms for him; bore testimony to the truth of the work.

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6 p.m.

Pres. Carrington occupied the time, commending the faithfulness, zeal and diligence of both officers and members throughout the European Mission, so far as he had observed and learned, and giving such counsels, instructions and encouragement as he was directed by the Spirit.

An excellent spirit prevailed throughout the day; the Hall was well filled with attentive congregations; the excellent instructions might truly be termed a "Feast of fat things."

Singing and prayer as usual.

WALTER SCOTT.
Clerk of Conference.

Most men employ their first years so as to make their last miserable.

A NATURALIST'S EXPERIENCES IN ABYSSINIA.

Annesley Bay is about twenty-seven miles in length at the entrance; it is thirteen miles broad, but narrows about half-way to five miles, and then spreads out in a deep curve which forms the head of the bay. Towards the head of the bay the ground is broken by deep ravines, the sides of which are in many places perpendicular, in others more inclined. The bottom of the bay would appear to be composed almost entirely of mud, in some parts mixed with shells, in others with washings from the coral rocks. The western shore is a low plain of alluvial deposit, varying in breadth from about thirteen to one and a half miles, backed by the range of hills from which the Abyssinian plateau commences. The shore line consists of a series of spits forming shallow bays, some of which are muddy and bordered with mangrove trees and bushes, and covered for some distance inland at spring tides. There is a singular absence of stone on the left shore of the bay, its general character being that of hard, sandy mud, encrusted with salt, traversed in many places by the marks of floods and rivulets, abounding in drift-wood, and for several hundred yards from the sea so little above its level as to be always more or less damp. Further inland its nature becomes more that of dust and sand, so easily raised by the wind as to be very trying to travellers. Indeed, the whole aspect is one of sterile repose and sameness, the only relief to the eye from the glare of its arid beach being the small patches of green mangroves, which serve to make its barrenness more apparent. But looking beyond all this, to the westward, the landscape is not unpleasing, especially in the early morning, when the bold ranges of hills, their sombre hues relieved by a few white fleecy clouds, and backed by the blue peaks of the Abyssinian ranges, display a variety of lights and shades which would charm any admirer of mountain scenery.

The shores of the bay are very thinly inhabited; on the right are a few small villages of Dunukil, on the left a few nomad Shohos. The only village continually inhabited is Zoulla, the population of which is about five hundred. It is situated about three and a half miles from the sea-coast. The huts of which it is composed are built of brushwood, and such rafters and poles as can be collected from the adjoining jungle. Some of them are of oval shape, but the greater number have sloping roofs, thatched with small branches and a kind of dwarf bamboo. The other villages occasionally met with are merely temporary huts, built of branches of juniper or mimosa, interlaced with smaller ones as a protection from the sun, and sometimes covered with coarse grass or dried skins. The villages in the passes and ravines are built of loose stones, and are not readily distinguishable from the neighboring rocks.

The Shoho tribes migrate with the rainfall from the plains to the highlands with the flocks and herds which form their chief means of subsistence. Indeed, milk seems to be their favorite diet, and is generally taken sour. This, eked out with a little ghee, dourra—the fine seeds of a grass winnowed and collected by the women and children—and a kind of ground nut which they find by digging a few inches below the soil, with sometimes a little flesh or a few dates, appears to satisfy their simple wants. The Shohos exhibit a good deal of taste and care in the manufacture of their water-jars, bowls, &c., from the fibre of a species of aloe, found on the rocky hill-sides. The fibres, which are very tough and strong, and at the same time light, are so closely and finely woven as to be perfectly watertight. The jars especially are of a pretty and classical shape, the larger ones frequently ornamented with small white cowries, which are interwoven in various patterns with the outer fibres. In common with all the other littoral tribes, they profess the religion of Islam. For treachery, cowardice, lying and thieving, I question if their equals are to be found in any land under the sun.

Of the animals commonly seen in the immediate neighborhood of the

bay were two varieties of hyena, jackals, a species of civet cat, hedgehogs, a kind of jerboa, a wild pig called the wart hog, hares, porcupines, two or three different kinds of monkeys, coneys, a small and very graceful antelope called the Beni Israel, and the antelope common to most parts of the African coast, an animal standing about thirty-six inches high, and weighing about a hundred pounds. Elephants occasionally visited the shores of the bay, but no large tuskers were seen. They are of a much lighter color than the Indian elephant, with much larger ears; they are very active, and climb about the hills in places that look inaccessible to such ponderous beasts. The pugs of what were supposed to be lions were seen several times, but I do not remember a reliable instance of the animals themselves being met with. Ostriches were seen near the head of the bay; guinea-fowl, and a large kind of partridge, with a bare orange-colored neck, which is also found in numbers in Turkish Arabia and called by the Arabs "Dejaj-el-burr," were very common. There was also a kind of florican, which went in pairs; both the larger and smaller species of bustard were frequently seen, several kinds of doves, and a saddle-back crow with white plumage on the shoulders and breast. Eagles and other birds of prey common to India were frequent, as also were several kinds of flycatchers and larks, and a small kind of linnet which frequented the reeds near a hot spring in the neighborhood. Small birds, however, were not found in great numbers near the sea. In November and December flights of ducks, geese, and teal were seen passing over the bay in a southerly direction; some of the latter indeed, apparently from exhaustion, settled on the water near the landing-place. Pelicans, storks, cranes, gulls, cerlews, snippets, and other small waders, and several varieties of tern, frequented the beach. Snakes, scorpions, and centipedes were not uncommon; but beetles and butterflies were rare.

Of the several kinds of sea-fish, the commonest were varieties of the ray, rock-cod, grey mullet, and sea-perch. Swordfish, and the common variety of shark, were often seen. Of the Crustacea, prawns, crayfish, and eight distinct species of crab were found, the smallest of which, a very diminutive red kind, with one claw nearly as large as the rest of its body, found a dwelling among the branches and crevices of the live coral. One or two starfish, and a large variety of the Echinus, having long black spines, and commonly called "the sea-egg," lived among the rocks on the east side of the bay, where oysters also were plentiful.

Such is a brief, though I think a complete, enumeration of the birds, beasts, and fishes of Annesley Bay.

From the description I have already given of the nature of the soil, the reader will not be surprised to learn that the vegetation in the neighborhood of the bay is very scant. In some places the shore is lined with mangroves, which attain tree-like dimensions, interspersed with thickets of juniper, babril, camelthorn, mimosa, and a species of acacia. These latter are to be found principally near the base of the hills, where also frankincense trees are occasionally met with. A large kind of cactus grows in clumps at the southern part of the bay, among the roots of which the wart-hogs frequently burrow. A low heathery kind of plant covers the more sandy soil in large patches, and during the rainy season a good part of the plain is thickly covered with grass, which grows, however, to a rank luxuriousness under the shady bushes. Knowing next to nothing of botany, I am unable to give much information under this head; but certainly wild-flowers are rare.—*The Field.*

According to a New York paper, trains will run on the Pacific Railroad from New York to San Francisco in 6 days 17½ hours. The trip from Great Britain to San Francisco will occupy 17 days; to the Sanwich Islands, 26 days; to Japan, 34 days; and to Hong Kong, 40 days. It is rumoured that a steam-packet line will be established between Australia and San Francisco, viâ Tahiti and Honolulu, which will perform the voyage in 28 days, so that a journey might be made from Great Britain to Australia, viâ San Francisco, in 45 days.

A GREAT RAILWAY.

A telegram from our American correspondent informed the world that the 8th of May witnessed the actual completion of one of the most marvelous undertakings of modern times. The people of the United States have now carried a railway across the entire breadth of their continent, from the Atlantic coast to the Pacific. The length of this line, or combination of lines, exceeds the distance between the Old World and the New. Steamers from Liverpool to New York make but 2800 miles of their run, whereas from New York to Sacramento must be a journey of at least 3000. That journey, however, may now be made, though even in so saying we tell but half the wonders of the story.

Roughly speaking, a line dropped from north to south so as to divide the territory of the United States into two equal portions, would divide also the settled from the unsettled regions of the Union. East of the line lie the several States of the Republic with which we are familiar, while to the west the country is one enormous tract of unoccupied land. That description, however, as it happens, does not apply to the seaboard of the Pacific itself. On that coast lies the important State of California, separated from the rest of the Union by about 1700 miles of desert, and here is the key to the exploit now before us. The Americans, accustomed to railway communication everywhere, could not endure to be thus parted from one of their own States. Years ago they resolved on bridging this immense desert, and years ago, had it not been for the civil war, they would probably have achieved the work on which they had set their minds; but in that tremendous struggle all the energies of the Republic were for a time absorbed, nor was it till the beginning of 1866 that money or hands could be spared for this work of peace. As soon, however, as the contest was finished, the Pacific Railroad was again taken up by the Government and the people, and a survey made at that conjuncture gave the following results.

A railroad running from east to west would, as will be seen from what we have premised, first traverse the settled and then the unsettled territories of the Union. In the former portion the work was already done. A series of lines or links carried the traveller from New York to Omaha city, a town on the Missouri river, to the extreme west of the State so called. Here, however, civilization, and with it railway communication, abruptly ceased. All beyond was desert. Vast plains stretching away to the far west, broken by mountain ranges or solitary lakes, formed the prospect before the eye. At one spot only in this pathless waste was there a settlement. The Mormons had penetrated the wilderness and established themselves on the banks of the Great Salt Lake, beyond reach, as they imagined, of visitation or disturbance. Such was the country over which a railroad had now to be carried, and the engineers reported the length of their line as somewhat in excess of 1700 miles, from Omaha city on the east to Sacramento, the State capital of California, on the west. That, in American language, was the "gap" between one terminus and the other which had to be filled up.

The work was commenced at both ends, and by two companies. Starting from Sacramento, the Central Pacific Company pushed their line eastward towards Omaha city, while from Omaha city the Union Pacific Company worked westward in the direction of Sacramento. In January, 1866, the progress reported was very small, representing, in short, only 40 miles finished at one end and 31 at the other. But soon the work grew apace, and in October last upwards of 1000 miles—800 on the eastern and 200 on the western side—had been added to the projected line. This left about 700 miles to be made, but over nearly half that distance the works were considerably advanced, and it was calculated that only some 400 miles would remain to be laid in the present year, 1869. The engineers, as our correspondence then stated, "said they would do it," and they have done it with half the time to spare. The last

bit of the gap has been filled in, and the communication is complete. From Omaha city to Sacramento there is now a railroad all the way, and the citizens of New York, instead of being condemned to a tedious circuit by land and water, can traverse the continent to San Francisco just as we may go from London to Perth.

The rapidity with which this gigantic work has been executed amazes even the Americans themselves, and we are told, indeed, that railway rivalry has had its share in bringing the achievement so rapidly to pass. But, whatever the motives at work, the result is equally wonderful. On the plains and for long distances, the mere engineering was comparatively easy, but then the savage Indians, with an instinctive dread of the undertaking, were constantly attacking the laborers and wrecking the train, until it was as much as 10,000 workmen, supported by a large body of troops, could do to preserve the works from destruction. Midway, too, the prodigious chain of the Rocky Mountains crossed the track at right angles; while, on the borders of California, the Sierra Nevada, a parallel range, gave the Central Pacific Company an infinity of trouble. Nevertheless, the entire line is now completed—roughly, no doubt, but still without a break—and a region about as wild as the interior of Africa or Arabia is traversed by a railway from end to end.—*Times*.

SUMMARY OF NEWS.

The number of wrecks reported the week, ending May 8, was 36, which raised the total for the present year to 1015.

It is stated that the rescue of the miners at Brierly Hill cost the Earl of Dudley £25,000.

The *Lewiston Journal* reports that Daniel Frederick Bakman, supposed to be the last of the soldiers of the Revolution, died at his residence at Freedom, Cattaraugus county, New York, April 5, at the advanced age of 109 years six months. Mr. Bakman entered the army just previous to the skirmish of Fort Plains, and took some part in that battle.

The greater portion of the town of Haughton Michigan, has been destroyed by fire. Sixty-five acres, comprising 1101 occupied buildings, were burned over. The Methodist and Catholic churches and schools escaped. The loss is estimated at nearly $500,000. Over 200 families are left homeless or partially destitute.

Disgraceful proceedings took place May 3, Falmouth, where a young woman was buried with ritualistic ceremony, headed by a twelvefoot cross. Incense was used in the church, the rector meantime kneeling at the coffin. The service was interrupted by groans from a large mob, mingled with hisses and laughter. A scuffle followed, in which the rector's surplice was torn.

In the course of some proceeding in the Court of Queens Bench the other day, in which a telegraph company was concerned, one of the counsel engaged told a good story of a clerk's mistake. The message to be sent was "Your wife is delivered of a fine girl." The message actually transmitted and received by the astonished parent was "Your wife is delivered of *five girls*." It was not stated whether the happy father survived the shock of the announcement.

THE FLOODS IN MONTREAL.—Montreal is suffering great distress from the effects of the great flood in the St. Lawrence river. The police are engaged in distributing bread from boats, which are paddled through the streets covered by water to the depth of two, four, and in some places six feet. As the relief parties passed along the streets, the windows of the houses were filled with women and children, clamorous for bread. The most destitute lived in the lanes and back yards. Familes were found lying together on the floor, covered with bedclothes, and thus, by the additional warmth, endeavoring to resist the pangs of hunger.